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IS THERE FINALITY IN TRUTH

Materialism and Spiritual Poverty---Law or Morality in the Absolute.

SCIENCE OF THE PAST, PRESENT AND FUTURE.

Discourse Delivered Through Mrs. Cora L. V. Richmond at St. Louis,
Sunday, June 26, 1904.

Lucretia Mott, a Quakeress and worker for humanity, made as her motto: "Truth for authority, not authority for truth."

So bewildered has the world become in the multitude of different phrases and sentences, that you hear men and women of intelligence say: "Oh! we do not know what truth is. Truth is a relative term."

Begging pardon of all minds who, undoubtedly sincere, are searching for truth if there is no finality in truth then there is neither law, order nor intelligence in the universe.

Mathematics, however simply applied or how complex its propositions or problems always are, is in certain, definable and unmistakable lines. Anything that can be solved by mathematics must be solved by mathematical principles. The axioms in this science are unailing, whether stated by Pythagoras, whether imaged in the Pyramids or taught in the school-rooms of today. There has absolutely been no new principles of mathematics delivered since the first consciousness of numbers and measurements took possession of the human mind. There may be new adaptations of mathematics, new problems to solve, new methods to solve. We pass from mathematic to algebra, from algebra to higher mathematics, but we have but one set of principles.

In the moral realm, in the spiritual realm, in the religious realm people have been so accustomed to authority that they mistake authority for truth and so, have said when authorities differ, "well now we are all at sea as to what truth may be." The Brahmin sees through his interpretation, the Pharisee through his, the Jew through his, the Christian through his, and the various denominations thru their different interpretations of what truth may be. When these authorities fail, or are discredited for any cause, people suppose that "THE FOUNDATIONS OF MORAL AND SPIRITUAL TRUTH ARE UNDERMINED."

When Darwin and Professor Alfred Russel Wallace broached the subject of man's evolution from the standpoint of science the alarmists concerning theology said: "Why! this will undermine our religion." What the discoveries of Darwin could have to do with the religion of the soul would be inconceivable to a mind not prejudiced and not swayed by authority instead of truth.

That there should be an infallible presentation of truth to a fallible human mind, and that each human mind should be capable of perceiving it never enters the mind of the authority lover as singular and strange.

The adaptation of simple problems to infants has never been one of the methods of theological authorities or moral dogmatists. The idea that truth, being eternal, has ever been imparted to the human mind other than as an adaptation never enters their human consciousness.

The adaptation is mistaken for the

ultimate. Bibles are mistaken for Jehovah's voice instead of a presentation of the truth according to human needs, and an interpretation of religious history. The letter is mistaken for the spirit.

There are thousands of people in the world today who mistake a fact for a truth. They all tell you that such or such is a truth when it is merely a fact, and which tomorrow, under another presentation, cannot be a fact at all. The facts of, so-called, science are continually changing, excepting alone mathematical science. The results of the investigations of the human mind are continually varying. The science of today was declared the impossible of fifty years ago, and the facts of fifty years ago are not only obsolete, but in many instances are discovered not to have been facts at all.

If truth could be so evanescent that it would change with every conception of the human mind, then indeed would human beings be at sea without compass, chart or rudder to navigate on the great ocean of thought, and with no possible guide.

But while facts and presentations of truth continually change; while each reformer and each newly inspired mind is regarded for the time being as almost infallible; while it must be the tendency of the true reformer to regard that which he or she presents as being of the utmost importance, it must occur to every intelligent human mind, that if that is the final presentation then it will never change, that there will never be an added statement and the limits of the human understanding has been reached and has been placed in accord with the Most High. Zoroaster by the mystic flame, Buddha beneath the sacred tree, the reformers who wrote the great religious history of the world; Jesus at Galilee and Jerusalem, all of these become fixtures.

We agree with the theologians that the actual word of God is final. We agree with those upon the heights who declare that the actual perception of truth is undeniable and unclouded. But we DO NOT AGREE that this is written in books, that this is made into creeds and catechisms, or that it is made into any of the usual forms of worship. We do not say it is in the Vatican, in Saint Paul's Cathedral or Westminster Abbey, we do not say it is in any one of the many churches of Christendom, we do not say it is in the Buddhist altars or those of the mystical Brahmins. We say, however, that the perception of truth is final and ultimate; but we do say, also, that the moment any human authority limits it to that authority then it ceases to be truth. The perception of truth is so simple when perceived, the knowledge of it is so absolute when it is knowledge that not only he who runs can read, but it can be the glory and the pervading power of the life forever.

As far as man's soul or spiritual

nature is concerned—whichever term you choose to use, though we don't use them synonymously—their perception is as absolute in spiritual matters as is mathematics in its own realm. There can be no mistake, the absolute perception of God is not a question of teaching, of nationality, of country or form of faith. It does not belong to any especial age or nation, but is from within the soul, and no one of all the peoples that came up to the Parliament of Religions in Chicago, eleven years ago, but who in their ultimate statements agreed. There was but one dissenting voice, and that was an evangelical Christian voice. The rest all agreed on the great general principles of what religious truth is.

When there is a light in the heavens it may shine through all the murky atmosphere, through the smoke and fog of crowded cities, through the stained glass of the cathedral windows, through the cobwebs and dust of the attic, into the hovel and cellar of the pauper, but the over-brooding intelligence recognizes that whatever light there is comes from the same source. Religious light is from the same source whether it shines on the Pharisee under the name of Ormuzd; whether it came from the great god Brahm; whether expressed under the mystic name of Jehovah; or whether it is Lord, or God, or Allah, that which is meant is not an infinite, not a spiritual being, but the Eternal, Omnipresent, Omniscient Good of the universe. In every language and under every sky, and through every interpretation it was clearly seen in that "Parliament of Religions" that there was the same meaning about the ultimate source of life and light.

If you are looking at the light through a red glass a reformer will snatch it away and tell you the glass should not be red, that it should be blue. So you take his blue glass and after looking through that awhile another reformer comes along and tells you that you are looking through the wrong colored glass, that it should be yellow, for that is the right light. By and by a messiah comes and the great White Light is restored. Buddha beneath the Tree, Jesus upon Olivet, each, say these lights are colored by human thoughts, by human perceptions, by human shadows, let us return to the great White Light of Eternal Good.

What you believe may be taught you, but that which stirs in the innermost consciousness and makes you aware of God is from within. You may make whatever color you choose of the light that shines upon you. Or groping in the blindness of the senses you may say, I want to see God face to face. But this perception is soul to soul. No one can perceive God with the senses any more than one can perceive the soul with the senses. What God does is manifest in the universe; what God is is perceived in the soul. We do not require any one to accept what we state on spiritual and religious subjects as authority. Each one must have spiritual perceptions for him or herself. Philosophical teaching, and outward applications of principles may be taken one from the other, but soul perception never.

When persons have left this or that, or the other church, or many churches, when by processes of mental evolution or spiritual growth they have burst these, so-called, bonds, they usually seek for other bonds because it is the nature of the human mind to wish for authority to place a limit or boundary. One feels, intellectually speaking, very much at a loss not knowing the limit of a particular idea, or the boundary of a particular faith.

People who become agnostics do so from spiritual incapacity, they have exhausted the creeds and they have nothing else. People who are materialists are so from spiritual poverty. They have, they say, outgrown the forms of religion and the various dogmas of the creeds; but they do not know that the soul is the source of all religious perception. The "Higher Criticism" is not aimed at religion, it is aimed at intellectual falsehood, with which true religion has nothing to do.

Frequently people who have come into Spiritualism have to make an authority. Andrew Jackson Davis, your pastor, your present speaker, somebody says so and so and it is immediately set up as authority. A spirit reveals something through a clairvoyant and it is instantly thought to be true and infallible. Forgetting what Paul says: "Whether there shall be prophecies they shall fail." Whatever gifts there are they shall fail sometimes. All prophets do not always prophesy; all spiritual gifts do not always manifest.

Your departed friends, those who have left the mortal state for the other state only know as much more in that state as their added conditions afford, and their added powers of observation and experience which is the harvesting rather of the knowledge that has been gained by their earthly experience. To take them as authority is simply to subject yourself to other limitations. To receive that which comes from them as an expression of affection, of interest, of intelligence is the only tenable procedure. When this is done the soul in its innate capacity retains its worship, its thought of the Infinite, its consciousness of Infinite power and love, and it does not depart from that by communicating with disembodied spirits. Frequently clergymen are very much agitated with the thought of spirit communion, because, they say, "it takes man's mind away from God." Does it take you away from God to converse with each other here? To receive advice from father, mother, sister, brother or friends, to have communion one with the other concerning things of mutual interest? Above all, to talk of subjects and themes most high? Certainly this communion with spirit intelligence has nothing whatever to do with the soul's consciousness of the Infinite.

Then people say with reference to moral problems and ethical problems, "why! how can one be sure when the custom, the age in which we live, the country, the laws and usages make such great differences in man's consciousness of what is moral?" "The ethical status of Christian lands seems to be very different from that of some other countries and laws, that really human society and human life are all so different." So people readily become at sea, saying there can be no ultimate standpoint. But there are. They are as unflexible and inexorable as the laws of mathematics. They can be applied to human life whether in Saint Louis or Constantinople, in San Francisco or at the seat of war in the Orient. That which is morally right in one place is morally right in the other place. You may take it as religious teaching or moral teaching: That which injures any man or woman or child is not right. That which is an injury to any of God's creatures is not obedience to the moral law.

Selfishly you strain a point: Over the doorway of Stock Exchange in London, chiseled in stone, are the words, "The Earth is the Lord's and the Fullness Thereof." Every man that goes in there, nevertheless, goes to take possession of as much of the wealth of the earth as he can gain

from his fellowman by giving nothing in return. It is straining a point of the excessive moral teaching. Yet we are sorry to see that in Christian lands people do take advantage of one another; they lie, they steal, they kill each other, they do all those things which the moral teaching of Jesus forbade them to do, or even forbade to think or feel. Yet they are in doubt as to the moral standard. We do not wonder.

The truth is, that the most that human life is interested in is, in justifying the selfish impulses and pursuits that are not in accordance with the moral law. All philosophers have taught this system of morals, all great teachers and prophets have taught it. Martyrs have died for that which they have supposed to be its presentations, and saviors have been crucified for it. But human life at its present stage of growth is but a presentation of the endeavors to evade the moral law.

As you employ lawyers to teach you how to evade the laws of the city, state or country in doing something that you wish to do. As combinations of capital go to New Jersey to evade the laws in other states regarding corporations. So do some people make compromise with the absolute right in urging material expediency and human necessity, that which is required in the present state of human growth and in urging that all mental, and even spiritual, purposes shall bend to this human desire. So the popular preacher of Christendom preaches that which will be pleasing to his Board of Trade congregation. He knows what is said in the Sermon on the Mount, he knows of the teachings of the New Testament, and that these constitute the nominal ethics of Christendom: "Thou shalt not tell a falsehood, or lie; thou shalt not steal, or take that which belongs to thy neighbor without giving an equivalent, he knows all this, yet the process of his teaching is to lessen the value of the ultimate statement, and to make it correspond to the selfishness of the hour.

Then the philosopher, if he may call himself such, or the man of mere external reason proceeds to say there is no ultimate standard of ethics or morals. But there is, you cannot flee from it. You do an injustice to your fellow men you cannot flee from it: you take advantage of him, if you do not flee you ought to. You cannot understand that if weighed in this ultimate moral balance the defection would be found to be just as great as if it were a false entry in a business ledger, and the problem was measured and weighed by the accurate standard of mathematics. Many an accountant or bookkeeper spends night after night tracing a mistake of even a few pennies in his accounts. So careful are people in their weight or measurement to account of what is due themselves. But whoever lays awake nights or employs a spiritual accountant to discover the small defections from truths or the falsehoods that are lived if not spoken? or the great moral principles that are outraged by war and by all the cruelties of human beings one toward the other.

We are not pressing this home to you for your discomfort. We are only saying, that there is an absolute moral standard; a finality that people may work up to if they will. What the primal truths of the soul may be in that absolute state where there is neither sinning nor the struggle against it, is not in the scope of this discourse.

Undoubtedly the moral proposi-

(Continued on Page 8.)



LILY DALE NOTES.

Since we haven't much news to report this week concerning our little burg, we will have to fill in with some more poetry that has blown this way. But until the sleigh bells jingle perhaps our readers may not object to a somewhat pleasing substitute. So here goes:

FROM OUR LILY DALE POETS.

My dear Mr. Editor;

In a late issue of your paper, You have clearly demonstrated That the poets cut a caper, By not sending you the postage To return rejected muses, And are like some other people That the editor abuses;

They must take you for an easy mark, An unmitigated clam, By sending lines that are not worth A continental

Until finally your patience, Ceasing any virtue to retain, You butt your head against a wall, Normal senses to regain.

It must be something terrible, To be always hedged about, With so many contributions, You are fairly bulging out, To issue a weekly paper, From the articles so many. The choosing seems so difficult, Its a wonder you get any.

I, as one of your tormentors, Will from henceforth make amends, And will hope that in the future, We shall be the best of friends: I shall try to help THE SUNFLOWER, Which is certainly a hummer, And will meet you up at Lily Dale, If possible, next summer.

A. G. NOSTIC.

ANSWER.

If A. G. Nostic could but see us As we wrestle with the muse, He would have a deal of patience With the editor's "abuse." If he tackled all the "poems" That the editor does meet, He'd find the editorial brain Accomplished quite a feat.

They joke about the poets Of the "Winter" and the Spring, And of "Snow that is so beautiful," And of "Birdies on the wing," But they forget that poems, Should have a thought or two, So when the editor tackles it He's an idea what to do.

One of our greatest poets When asked about a rhyme, Said: "Write it and then put it In a drawer a year of time; Then take it out and read it, As a sort of last year's caper, And see if it is really worth Revising for a paper."

Now, friends, I thank you one and all, For sending us the news, And I hope my words of poetry Won't be taken for abuse. But when you send a poem, Keep a copy of your rhyme, For we have got them coming Every week and day of time.

THE EDITOR.

CONFERENCE.

On Sunday evening Nov. 6th The Spiritual Conference met at Mrs. Seymours—after a song a talk on the subject of "Mediumship its advantages and disadvantages" followed, and a number of good ideas were brought out pro and con. A vote being taken it was unanimously decided that mediumship was an advantage and generally was a promoter of good to the one possessing it.

It was decided to hold at the next meeting a debate on the question, "Does the moral social and political condition of the United States, demand the vote of women?" The leaders chosen were Mrs. Seymour, affirmative, and Mrs. Greenamyer, negative—Decided to meet at Mrs. Huntingtons Sunday evening Nov. 13th,—adjourned—Lee Morse, Sec.

DALE NOTES.

The grape pickers have mostly returned from the vineyards. They report a large crop. Many of our citizens picked for Mr. and Mrs. Twing at their vineyard near Westfield, N. Y. Lily Dale seems to have the champion picker this year in Ed Scott, who picked and packed 321 baskets as a day's record.

Lyman C. Howe, at Fredonia, has been ill for some time past, but is ready again for active work.

Mr. Jacob Wright and family left us on Wednesday morning for their winter home.

Mrs. Stella Bigden writes: In the hurry of getting away Father

Wright failed to let you know where to send "THE SUNFLOWER."

Our address in Buffalo is 414 Franklin street, where we intend to remain for a month or until my mother feels equal to the trip to California.

With our best wishes for yourself and family.

Miss Bessie Akin was at Lily Dale last Friday on a visit.

Mrs. Eliza Page was given a house warming last Friday evening, at which many friends were present to offer their respects and best wishes for the future. Refreshments were served and games played, and everybody asserts to have had a jolly time. Our congratulations are added.

Thanksgiving dance: The ladies of the Maccabees will give a dance Wednesday evening, November 23d, in Richardson's Hall, Cassadaga, N. Y. All are cordially invited. Floor committee, James Beebe and George Robinson. Reception committee, Misses Turner and Knott. West's Orchestra. Supper and dance, \$1.25.

Views of Lily Dale.

Those who have been to the City of Light, and wish to retain a memory of how she looked in all her glory of the summer of 1904, are hereby informed that among last season's photographs taken, twelve of the finest have been put into an album—a neat and appropriate article for the library table.

Among the scenes are:

- 1.—View of the gate and interior to well-house, with a train-hour crowd awaiting the mail.
- 2.—Under the trees in Melrose Park along the south walk, with porch of Pettengill cottage showing.
- 3.—View of upper Bandstand and musicians.
- 4.—Scene alongside Leolyn with Mrs. Pettengill and grandchildren.
- 5.—Lyceum-Day march, with Campbell cottage in the foreground.
- 6.—Along the road to Cassadaga.
- 7.—Scene near the lake shore on the lawn.
- 8.—Channel north of the bridge with naphtha yacht coming up under full pressure.
- 9.—Scene in Pettengill woods.
- 10.—Looking across the upper lake with a dozen boats in sight.
- 11.—New arrivals—crowds coming up from railroad station.
- 12.—Pumping Station, Electric Light Plant and Bowling Alley with corner of the upper lake in the foreground.

Price 75 cents, postpaid. See advertisement under the heading:—Views of Lily Dale.

The Pure Life.

Nature's laws are inexorable. If a person wastes the life forces in pleasure and sensual gratification, lost health must be the result. Therefore it is cheapest in the end, and far happier to live the pure life.

The sinner who has disobeyed nature's laws not only becomes broken in health, but his mind is full of the images of his lost pleasures and his suffering is augmented by the thought that while he is doomed to suffer he has the memory of pleasures crowding upon him to remind him of the estate from which he has fallen.

Those who lead the pure life, live longer, are really happier, and can face old age without a qualm of conscience. A sinner hates the thought of old age and death. He flies from these things that must be. He drowns the voice of conscience with fiery liquors, but when he awakens from his demon-haunted sleep, his conscience greets him with an aspect most stern. And the monitor within who spoke in pleasure's hour, when the man was flushed with wine, now screams in protest at this terrible degradation. The unhappy victim is tortured by his own mind until he gathers up his scattered forces and travels in the road of repentance. Even then his life is a life of sadness, and his days are filled with repinings for the happy days of childhood, when life ran as a pleasant stream.

The pure life is a life of peace and its blessings are without number.

LEWIS R. HILLIER.

Preaching against Spiritualism is like fanning a flame to put it out. Pulpit oratory denouncing it only hastens investigation, and the latter makes Spiritualists. Let us, therefore, be thankful for the preaching.

Who readily believes an untruth is himself not trustworthy.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, Nov. 6th, the guides of Mrs. Ripley discoursed along the lines pertaining to the good and welfare of humanity; spoke of charity, love and sympathy; also mentioned relative to the different methods that might be used to uplift and benefit those who needed a kind word or helping hand to induce them to take a stand for those principles which would make them better men and women. The lecture was very interesting.

The Ladies Aid Society, connected with First Society, will hold a card party in the Temple Friday evening, Nov. 18. Come and have an enjoyable time. Prizes awarded. Tickets, including refreshments, 25 cents.

Mr. J. W. Stearns, who is doing business in the White building, has moved his place of residence from Akron, N. Y., to Buffalo, 384 Richmond Ave., where he will be pleased to welcome his friends.

Sunday Eve., Nov. 6, at the Temple Mrs. Ripley's guides gave a most able and interesting lecture on the subject, "What is the use of Spiritual Phenomena, and what part does it play in relation to the different religions." The lecture was a very able one, being listened to with much interest and attention. A good audience was present.

OBITUARY.

The sudden transition of Dr. O. J. Willard occurred Sunday, November 6, at Watts Flatts, N. Y., at the age of about 70 years. His home was at Mayville, N. Y., but he was visiting at the former place and passed at the home of a friend. He had been troubled some time with heart difficulty, and rising from the dinner table in joyous feeling and while uttering a happy remark suddenly expired.

Dr. Willard was well and widely known. He was a magnetic physician and in the earlier years of his life had a large and successful practice, at one time conducting a sanitarium at Mayville. He was possessed of a genial, friendly, happy temperament and his many friends will miss his kindly presence. He was one of the pioneers in Spiritualism, accepting its truths in its very beginning and was firm and abiding in its principles to the last. One son and one sister only, survive him. The funeral service was held at his pleasant home at Mayville, the writer officiating.

CLARA WATSON, Jamestown, N. Y.

Sudden Death of Dr. Willard.

The death of Dr. O. J. Willard of Mayville, formerly of Jamestown, occurred at the home of Mrs. L. E. Southwick at Watts Flatts, Sunday afternoon at 3 o'clock, November 6. His death came suddenly while the doctor was talking to the family of Mrs. Southwick at the conclusion of dinner.

Dr. Bennett of Busti was called and pronounced death due to heart disease with which Dr. Willard had previously suffered.

He was about 70 years of age and leaves one son, Milton Willard, a civil engineer of Chicago, who arrived in the city to make arrangements for the funeral and burial.

Dr. Willard was well known in the city and vicinity as a magnetic doctor, having had an office for some time in the Fenton building on Third street—Jamestown Journal.

Dr. Willard was also a well-known and popular man at Lily Dale, and much sorrow was expressed at his sudden demise from this sphere. While he was ripe for transition, many would have wished to see him among us a while longer.

Prior to the Visible

In his recent "Introduction to Spectrum Analysis," Dr. Marshall Watts shows that in a drop of water the number of molecules is so great that, if we could see them when the drop was magnified till it had apparently the dimensions of our earth, they would appear like a heap of tennis balls, in number something like 9,556,000,000,000,000,000,000,000. Even then, it appears, each molecule would be subdivisible into three atoms, two of hydrogen and one of oxygen. And it is of course, a matter of common knowledge that in every atom of hydrogen there are some thousand electrified "corpuscles."

VOICES OF THE MORNING.

POEMS BY BELLE BUSH.

One critic says: This is a book of true poetry—sublimely varied, styles philosophic, sentimental, lyrical and descriptive. Another says: They show sympathetic feeling for nature and humanity, written with technical skill and freedom of expression beyond the common. Handsomely bound. 270 Pages. Price \$1.00. Can be ordered through THE SUNFLOWER Publishing Co.

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(Central Standard Time.) One hour slower than Eastern Time.

No. 1	No. 3	IN EFFECT JUNE 19, 1904.	No. 2	No. 4
a. m. p. m.			a. m. p. m.	
7.55	5.30	Lv. Dunkirk	9.20	6.00
8.05	5.10	Ar. Fredonia	9.12	5.56
8.09	5.14	Lv. Laona	9.08	5.48
8.29	5.38	Lv. Lily Dale	8.52	5.32
8.33	5.42	Ar. Cassadaga	8.49	5.29
8.41	5.49	Lv. Moons	8.41	5.21
8.48	5.57	Lv. Sinclairville	8.34	5.14
8.57	6.06	Lv. Gerry	8.25	5.05
9.09	6.16	Lv. Falconer	8.14	4.54
9.45	6.45	Ar. Jamestown	7.45	4.30
9.14	6.21	Lv. Falconer Junction	8.07	4.47
10.05	7.07	Lv. Warren	7.17	3.57
11.20	8.25	Ar. Titusville	6.00	2.40
a. m. p. m.			a. m. p. m.	

*Daily. *Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:20. For return see number 3 above.

SPECIAL SUNDAY TRAINS.

July 10 to September 11, Leave Dunkirk, 9 a. m., Lily Dale, 9:37, arriving at Jamestown 11 a. m. Returning, Leave Jamestown 5:50 p. m., Lily Dale 6:15, arriving at Dunkirk 6:40 p. m.
July 17 to September 4, Leave Jamestown 10:30 a. m., Lily Dale 11:30, arriving at Dunkirk 11:55 a. m. Returning, Leave Dunkirk 1 p. m., Lily Dale 1:34, arriving at Jamestown 2:46 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer, Warren and Irvineton. 92-1yr

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Beaver Falls, Penn., Nov. 10, 1903. "As my month is nearly up I send for another month's treatment. The day I took your medicine I measured 56 inches around my abdomen and today I measure 53 inches. So I have lost three inches in three weeks. I don't think that is bad. I am very short so you see that is a big weight for me. I feel years in you cure me and I will be so glad. I got my washing done when I began your treatment but now I do it myself. I had such a craving appetite I could not get enough to eat but now it has all left me. I will close asking you to send the medicine soon to Mrs. ELIA NORA PRICE, 2538 Eighth Ave., Beaver Falls, Pa."

Ventura, Cal., July 2, 1904. "I write to express my gratitude to you and your medicine for the good you have done my daughter. She doctored with two doctors here with no results. They could not even get her so she could move in bed and we had to cut off her hair as we could not comb it. After she had been in bed three months a friend told me of your medicine and after God, she owes her health to you. If she gets sick again I will send to you and I thank you so much for what you have done, Mrs. MARY OLIVAS."

Fresno, Cal., May 10, 1904. "Oh, I am so happy that you have helped me so much. Through me others will send to you for treatment and I will do all I can to help your good works. Good night, and may the Angel World hold you securely for aiding suffering humanity. Your work is one of the greatest and grandest I know of. Mrs. L. E. HUGHSON."

Arcana of Spiritualism—A Manual of Spiritual Science and Philosophy.

This book is intended by the inspiring spirit authors to be a compendium of spiritual science, embracing life here and hereafter, for the use of students of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been revealed by me through inspiration and gathered by research on the subjects it treats during that time. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid. All orders addressed to HUDSON TUTTLE, Berlin Heights, Ohio. 167-1f

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KNOWLEDGE IS POWER!

WISDOM IS MAN'S HERITAGE.

He who knows naught of the psychic powers latent within him, comprehends not his full potentiality; the physiological senses are but feeble echoes of the soul-senses, and do not awaken in Man a proper recognition of his capacities. Destiny is a big word when not understood, but the

Williams' Psychological Chart

makes this clear, giving a complete psychic delineation of your character, capabilities, insight to business qualifications, and the possibility of mental development. Send 2 cent stamp for circular, Mrs. M. E. WILLIAMS, 102 West 50th Street, New York.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

WAS IT ONLY A DREAM?

Last night my little girl came back to me,
And sat as she was wont upon my knee;
I clasped her fondly to my lonely heart,
And prayed that death our love no more would part,
Plead with the angels not to try to win
My darling back to spirit life again.

Her eyes were just as blue as long ago;
The old, old smile that won me with its glow,
The merry laugh so full of joy and glee,
The kiss she always gave so tenderly,
The dimpled cheek, the golden hair the same
That clung to me for years in memory's name.

I asked her why she had so long delayed
Her coming which I had so often prayed
That God would grant; to clasp her hand again
Again the thrill of happiness attain
That her return would surely bring to me,
Not changed but as she ever used to be.

She said "You surely must my presence feel:
I am your Guardian Angel, and I steal
Away to earth again to watch and guide,
Am often with you walking at your side,
Patiently waiting for the time to come,
When you shall join us in our spirit home."

Was it a vision clear and wondrous bright
That came to me amid the shades of night?
Was it a prophecy of joys to come
Amid the pleasures of a spirit home?
Was it a parting of the veil that hides,
The future that a coming life betides?

Yes I believe it was a prophecy
Of life to come: of life that is to be:
A life so full of service and of care,
Where each shall cheerfully its burdens bear,
Where we shall perfect happiness attain:
As we shall live alone for others' gain.

Ithaca, Oct. 27, 1904. J. T. Morrison.

WONDERS WROUGHT BY FAITH.

Three items which appeared in recent issues of The Constitution furnish food for thought for students of psychology. In Augusta a child is reported to have been cured of paralysis by drinking water brought from the famous Lourdes spring in France. In Montgomery, Ala., a painter who was addicted to the morphine habit was stricken dumb as the result of a prayer that he might become speechless if he ever used the drug again. In Atlanta young Neal McGuire was cured of paralysis in a remarkable manner in church last Sunday.

Suggestion was undoubtedly a potent factor in each of these cases, supported by a strong faith. Some people contend that the days of miracles are past, but the thousands of people who are daily being restored to health without drugs in this and other countries negatives the assertion. The same class of people ridicule the idea of faith cure.

I take the position that no cure is made without faith. It makes no difference whether the healer is an allopath with much medicine, an osteopath with little medicine, or an electrician with powerful batteries or the mental healer with subtle suggestion, faith is just as essential now as it was in the days of the Great Healer. Some one may urge that this may not hold good with children. To this I answer the faith is supplied by the parent who does the thinking for it until it reaches an age where it can think for itself.

The efficacy of patent medicines depends not so much as to what the bottle contains as it does to the strength of the suggestion made on the label. The assertion that it has cured others, brings hope to the sufferer, that it might cure him and inspires faith.

Suggestion is a powerful factor in our lives, and we should be very careful never to make a bad suggestion when it is just as easy to make a good one. In the case of the Montgomery painter some may

claim that his affliction was an evidence of the wrath of God. God is a God of love. The painter made a strong auto-suggestion that he hoped God would strike him dumb if he ever took another dose of morphine. When he took it the prayer was recalled and the force of self-inflicted punishment was irresistible. Had he made a good suggestion equally as strong, like this: "So help me God, I never will take another dose of the drug," the result would have been different and he would have been cured of the habit.

INDEPENDENCE.

The "practical" has become in large degree, a synonym for self like pride, a perversion of the genuine. The impractical man in business is he who is too conscientious to deceive, and is consequently driven to the wall by his superiors in misrepresentation. But as practical fundamentalism means logical and the latter means truth sifted of its dross or verbiage, the so-called impractical is morally the superior in many instances.

The independence sought thru this "practicalness" is counterfeit—the genuine meaning happiness, a condition that must be sensed or be felt, and be earned by doing for others: not for self alone.

True independence is therefore not a thing that can be purchased or harnessed on at will, but a principle of life which must be in accord with nature to stand the test of time. That felt in connection with a heavy purse or a position is external—a false sense of pride, which does not bring contentment to the heart unless accompanied by a virtue or talent that vibrates from the soul-centre.

Only those who sense a mental or moral superiority over their fellow creatures, know what true independence means, and also know that it is not transferable.—Phil. Journal.

FASTING.

The benefits of fasting have been known for thousands of years. From a physical as well as a spiritual point of view and also from an economical one it has many merits practiced rationally. It has never done anybody harm, but on the contrary, much good in resting the overworked stomach and clearing the brain for deeper religious or philosophic contemplation. As water kills more soldiers than bullets, so does gorging kill more people than fasting. In fact, fasting is the good fairy that drives forth the glutton born demon of dyspepsia, a principle held by the Austrian physician who treated Mark Twain, subjecting him to such a tremendous spell of abstinence that the ailing humorist did not shrink from the first appalling item offered his powerful returned appetite, namely, "young spring chickens—in the shell."

Turkey Talk.

The turkey, being a native American, was not known in the Old World prior to 1766 when the Mexican species—the only domesticated variety was imported. Once arrived in Persia the scholars began analyzing the dialect and soon declared it to be a very good imitation of the Persian language, crude it is true, but still Persian in character. These scholars were, even so early, in advance of Professor Garner of African fame who declared the monkey tribe to have a language of its very own. The Persians recognized a new dialect of the Persian and without further delay, accepted the winged creatures as a branch of their family tree. Who speaks of any family tree but in mixed metaphors? Did any race of men ever grow on a tree? But the native Oocoocoo grew on trees, real family trees! As many as the branches would hold lined up, literally speaking, at dusk, little birds in their first pinafores (or pinfeathers), intermediates and grandparents with much ado, until a tree looked an animated species, voicing its sentiments into the evening air. "Gobble, gobble, gobble!"—Elizabeth Grinnell in Sunset Magazine for November.

PUBLIC SPIRITUALISM.

At the Convention of the N. S. A. there were many references to the "decline of Public Spiritualism," and all joined in deploring the fact. In this line nothing is more marked than the decline in Spiritualistic papers. From about thirty papers devoted to Spiritualism ten or fifteen years ago, the field has been growing more contracted until less than one-third of that number are now in existence, and of these not one-half are self-sustaining. The same is the case in the Free-thought press. They have passed into the great-unknown until but two or three are left to tell the tale of past greatness.

If Spiritualists wish to sustain public Spiritualism, to place it before the public, and to present it as it should be presented, they can not do so in a manner that will redound more to the credit of Spiritualism than to give such a support to their papers as will place them in a position to present the best there is in our ranks before the public.

THE SUNFLOWER has always stood for the highest and best in Spiritualism and mediumship. We now have several hundred subscriptions in arrears which should be immediately renewed. One dollar is a small amount, but in the aggregate it counts up into hundreds and enables us to meet our necessary expenses.

Will you, kind reader, when you look over this issue of THE SUNFLOWER, look at the green address slip and if it bears a date prior to Nov. 5-04, send us one dollar to renew your subscription for another year and thus enable us to continue to give the tidings of great joy to the world? Do not wait till tomorrow—do it at once. You can not afford to lose the good things contained in every issue. If you could include a new subscription with yours it would be fully appreciated by us and the one you induced to subscribe.

FUNNYISMS.

Hokey—Say, Poke, what do you think of a man calling himself Christ? Pokey—I think he's got his funny bone in his head.

IN DOUBT.

"You shouldn't be afraid to go to bed in the dark, Dorothy. Remember, the Lord will come and watch over you."

"But, auntie, maybe the new janitor wont let him in."

Hokey—Say, Poke, I hear you've been to a mind-culture class. Now, tell me what's mind?

Pokey—Mind' ah—is the memorative cognition of the interior operation of the brain function under control of essential soul directing for specific ends in the mental machinery, and distinct from the understanding of the working basis of the-ah-that-is—

Hokey—Hold on, but what's that? Pokey—Why that's metaphysic.

Hokey—I thought it was something foreign.

ENVY.

Envy may criticise a truth, and pass by a lie with secret satisfaction or even delight because it doesn't have to praise, but it will deceive itself in the end by accepting a lie for a truth as a result of reversing love for prejudice into a living force. "As we sow we shall reap." Consenting to injustice is equal to committing it. Envy and jealousy often betray a reverse vision behind the darkness. As jealousy is the father of prejudice, so envy is the mother of injustice.

Love or kindness is, therefore, the opposing life force to this evil, and constitutes a healing influence, per se, in all ailments of the flesh—having a healthful effect on the blood and nerves, and makes the aphorism "Health is happiness" a scientific fact.

The Modern Version.

I told her of the maid who clung
To the tongue of the village bell;
Of the curfew that was never rung,
And the lover loved so well.

And the curfew was not rung that night,
And the reason I shall tell—
She held her tongue while I, you see,
Held on to the village belle.
—MAURICE SMILEY, in Collier's Weekly.

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This is the most critical, and at the same time fairest, examination of The Ten Commandments that has ever been attempted. They have long been considered the only true moral guide, and to give the exact standing of the Bible on all moral and religious topics—but such is not the case. The Bible gives them in THREE different places, in TWO ENTIRELY DIFFERENT FORMS, and it CONTRADICTS EVERY ONE as positively as it gives it.

This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion." "Cursed is he that keepeth back his sword from blood."

The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible; the new are worthless. Don't miss reading it. Paper, 25 cents.

Mediumship And its Development; and How to Mesmerize to Assist Development.

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How to Find Ones Most Active Centre and How to Weigh Ones Own Spirit.

One man can no more help from being dull or conceited than another can from being bright or inspired—if so constituted. Each one must work out his own salvation according to his understanding—the inspired individual often having the most difficult path to travel because more acutely conscious of life's travails or vicissitudes.

The temptations are alike in both. While the gifted or talented individual may have higher reasoning powers to resist them, he too senses these temptations more keenly because the flesh is attuned in accordance with his education or natural refinement.

What the unintuitive or unspiritual sense as a dull instinctive consciousness of their tastes, needs or desires, the more spiritually developed sense as painfully conscious cravings—intuitively feeling that it is not in accord with spiritual nature to surrender to them, and yet starving for gratification.

The two are thus evenly balanced, and still the latter would not exchange with the former—the knowledge that goes with the intuitive or inspirational nature being too valuable to sacrifice for a little more worldly contentment; for, as the saying goes: Ignorance is bliss, wisdom folly.

This, however, might be improved upon by adding that it is often suffering to be wise. And yet, who can withstand the temptation of peering into nature's secrets and mysteries?

In fact, it cannot be helped. Hold a dainty morsel to a hungry dog, and he will eagerly grasp it. Man has this dainty morsel held before his full consciousness during every waking hour of his existence. It is himself—the very miniature of nature, containing all her forces and principles personified, as the acorn contains all the elements necessary to produce the oak.

EXPERIENCE IS KNOWLEDGE.

Now, man can do nothing but that it teaches him something of himself; and to know self is to know God or nature—in fact, is the only means of finding out anything about causation.

Experience is knowledge, whether strictly individual or in connection with others. But it is always through self that this knowledge is added. Now, it only requires a little closer observation and examination of self as the promoter of these experiences, and self-knowledge begins.

Anyone may take his first lesson by asking himself the reason or motive for his actions, and every answer will lead to another question, which is a diving into ones own interior. And who dives deep enough will eventually find his soul. There he will find a window open to the light of a higher existence—the cause-realms of nature in which rest all the secrets and mysteries of the universe.

For example: Why did I do so?—Because I was angry! But, why angry?

If honest with self, a whole chapter may be elicited in response.

This continued will soon lead to an interesting intercourse of the exterior man with his interior self or soul nature, always realizing that he has an instructive companion by his side: or within, if preferable.

If he possesses a talent or gift, all the better; for this is equal to an opening already established between body and soul—all talents or genius being active soul qualities that operate through the body for some materially practical effect.

If he has mediumship he is still better off, for in that event he has conscious spirit aid—though all genius has it, only ignorant of the fact in most cases. But to be cognizant of it, is humanity's greatest blessing.

A medium, therefore, who doesn't know himself inside of ten years' practice, or at least, doesn't know his weak points by that time, has lost that many years in spiritual progress; and those who have still ten years to run would better begin at once.

AUTOMATIC WRITING—HOW DONE.

There is no better school in existence than mediumship as an aid to self-knowledge—if but as automatic writing which nearly all can develop who are in the least sensitive.

The modus operandi is to hold a soft pencil suspended over a sheet of smooth paper, withdraw the will from the arm and have patience. From ten to fifteen minutes sitting several times a day will nearly always invite results.

There is no better lesson to begin with than by endeavoring to understand ones own mediumship—its causes for being—because in that effort the student touches upon and enters by way of the most active quality to his soul, and from thence may radiate in all directions for additional light—concerning his whereabouts in existence and thereby understand his worth or dimensions as a spiritual entity—his weight as a spirit.

WEIGHED IN THE BALANCE.

The latter may seem anomalous; but, when once a man understands that he is a bundle of forces or laws, and knows what his own are composed of, his spirit friends can tell him the exact percentage of material vibration each has compared with the spiritual, and thereby estimate his weight in spirit—the balance being in favor of matter or earthbound conditions if there is a larger percentage of material impetus or vibration in the combination; and in favor of spirit if the reverse, which also signifies freedom from material influence. Thus being "placed in the balance and found wanting" is to lack the needed spiritual strength or power to break away from the influences of matter, which includes its disturbances, whether arising out of storm, earthquake, war or planetary causes, and to which earthbound spirits are as subject as mortals.

To have a superior force of spirit over matter—intellectual or reasoning power over the sensual (mind controlling the body, which is the spirit's counterpart), and love for humanity over love for self—signifies freedom from matter (spiritual perfection so far as physical life is concerned) and consequently the attainment of that future hope or expectation: Heaven or Happiness!

SPIRITUAL LESSONS—4.

A spirit who is all mind without heart is like a mortal intoxicated. He has no balance. Some people imagine because they do no wrong they have attained angelhood. It requires absolute good to unfold angelhood—deeds of kindness towards others, benevolence, charity and humanity to develop motive power in the spirit.

A spirit without this needed adjunct, however much knowledge it possesses, is unfortunate; for without the locomotion which love adds, he has no means of dispensing his knowledge and it becomes a burden. Living for self alone is not the method of engendering power, even if truth is being added by study. Who lives solely to find truth will not be disappointed. But if not applied for others' benefit as well, or only at a selfishly high price, he is not accumulating force with it and will be disappointed in spirit.

Knowledge may be power where ignorance is plentiful, but in the realms of truth where all can learn for themselves, it counts for little, except as a means to open a spirit's vision to his defects—his sins of omission. Furthermore, it is not so much the knowledge per se as its effects that comes into play—the spiritual quickening it has engendered to understand what is to be learned as a spirit. Some feel very stupid at first, when having passed over in vainglorious expectations. It is light around them, but it glares at them with uncomfortable mien. As the miser sees gold which tires him eventually, so the intellectual egotist sees light, light, light until it tires.

Now, to obviate that, the spirit needs balance—the power of love or labor. The latter is love in principle. It develops a synonymous locomotive power, and with a very little light such spirits progress easily. But labor is the great substitute imposed on humanity—the medium for the unfoldment of motive power in spirit. It is all right to dispense light, for there are always some ready for it—such who have their quota of spiritual locomotive power already stored away. But it is well to know that not all is mind but that half is heart. Those who

advocate the aforementioned as the only life's requirement are deceiving themselves and others too. A stitch in time saves nine. Let the ignorant in mental culture be warned. Love is the Law, not mind alone. That is cold and stationary. But love is warm and All Powerful.

It is no longer sufficient to think—one must love, act, suffer.—Victor Hugo.

LESSON—5.

Did you ever wish yourself rich so you could tell certain ones, to go to hades? Well, if not, you may know of others, for there are lots of them who feel that way. That is why so many are restricted; for that feeling is the perversion of a higher power in man. The real sense lies in the desire to be independent, but somewhere back of us this sense or power or faculty was intemperately exercised or misapplied. Just as the sense of hunger may be perverted, generate dyspepsia, and must then be restricted until cured—restored to its equilibrium, so a perverted or misapplied will may become diseased and must be restricted for a cure or to be restored to its equilibrium with nature. Whether it be termed arrogance, haughtiness, pride or autocracy is all the same; it is as much a disease as morbid prejudice is, but like this a disease of the spirit or mind, which needs nature's cure; and whose visitations will be the individual's as long as such symptoms as the first-named arise from the interior consciousness. All feelings, emotions or impulses must have love in them to be acceptable to, or in harmony with nature.

The New Woman

Is more than a mere up-to-date young lady on worldly matters. She may be a very aged lady, and come under this caption. The new woman is to the man who is posted on all live topics that touch the popular pulse somewhere, even if but intuitively comprehended. The new woman is to the man who is patriotic but not partizan; spiritual minded but not bigoted; liberal but not licentious; dignified but not proud; morally healthy without being vainglorious; intelligent minus conceit.

The new woman per se, is a higher sphere being to that of the past. Not so by education or adoption; but by birth—some through purification, others through regeneration or evolution into that sphere, aided by environment, serious thought or aspiration to represent something more in the world than a queen-bee of society—motherhood, of course, excepted, which is the highest when an effect of true love, and not of lust, conventionalism or barter. The new woman, in a word, is one whose mentality has assumed a higher vibration than the merely human or animal (synonymous in a measure) and has come in touch with the spiritual or psychic of nature, and thrown off the dream state of existence, comparatively—that sense-vibration which accords with the lower of animal state, and includes the taste, needs, and desire of that sphere. In short, she is a sensitive in touch with nature.

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See Notice on Page 2.

Intuition.

Intuition is the voice of the soul telling the outer man what is and what is not true of that which is being conveyed by word or impression—if not at the moment at least by an after dawning. Only the selfish or arrogant may be imposed upon without suspicion, and seemingly in justification of their imposition on others. Goethe said every wrong is punishable on earth. Nature provides for the just and unjust.—Exc.

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THE N. S. A.

Some Important Points of the Convention.

Resolutions Adopted.

That it was a great convention is unquestioned. It was truly spiritual in principle, and composed of the best people in our ranks. The delegates did their duty, and the reports of the officers and committees were to the point. One hundred and fifty-five delegates composed the body seated.

Most of the amendments offered, however, were rejected, with the exception of the one referring to article XII by inserting at the close of the third paragraph, section 1, the following: "By collecting twenty-five cents per capita from each lay member not a member of a local society in good standing upon the books of all state associations chartered by the National Spiritualists Association October 1st of each year.

Of the important resolutions adopted as read were those reported by the committee on resolutions, as follows:

Whereas, the importance of this Twelfth Annual Convention of the Spiritualists of the United States and Canada now assembled in St. Louis, October 1904 renders it necessary that our principles be clearly proclaimed to the world, we, the committee appointed by your body, hereby respectfully present the following resolutions:

Resolved, That with renewed fidelity of purpose, with a staunchness of conviction which only gathers strength and volume as the years roll by, we would again affirm our unflinching belief in the reality and potency of spirit, the one eternal life immortal and invisible.

Resolved, That we, as Spiritualists, claim immortality as our birthright; we strive to win our crowns by unflinching of our spiritual natures; we make less effort to save our souls than to find our souls, here and now, to make close and vital connection with such divine reservoir of intelligence and power. Since every broken law demands its penalty, we do not believe in the forgiveness of sin, but endeavor to outgrow the habit of sinning.

Resolved, That we stand irrevocably for spotless purity in every department of life, purity of thought and action, purity of appetite, expressed in all temperate habits, by which alone perfect health for the body can be maintained, in chastity of social life, purity of language, of impulse, immaculate uprightness in mediumship, and the purest aspirations to reach loftier altitudes of soul life than we can now conceive.

Resolved, That we as a body are opposed to the barbarous and unsanitary practice of compulsory vaccination.

Resolved, That we as Spiritualists do not believe in the right of any individual or individuals to destroy life as a punishment, and recognizing that crime is but the result of ignorance and a diseased mentality, we would express our disapprobation of that relic of a partially civilized age—capital punishment.

Resolved, That those whose moral status is not such that will strengthen the system, but diseases and pollutes it, should be restrained for their own good, and be given an opportunity to receive aid in an educational and humanitarian spirit.

Resolved, That as a body of people we stand opposed to medical monopoly, and claim the right under the Constitution of the United States to employ our own physician.

Resolved, That while we claim the right of our healers to exercise their healing power, yet we would urge upon them the necessity of acquiring a thorough knowledge of physiology, anatomy and hygiene; also of the power of enlightened, systematic thought to dominate physical conditions.

Resolved, That we, as a body of people are opposed to the present barbarous system of trying to settle international disputes by resorting to war, and as there could be no war without soldiers we urge all young men to refrain from enlisting in any military service, except in cases of extreme necessity, and that we suggest the organization of peace societies as auxiliaries of our Children's Progressive Lyceums.

Resolved, further, That the executive board of the N. S. A. be

empowered to appoint a delegate to the International Peace Congress, to be held in Luzerne, Switzerland, during October, 1905.

Resolved, That recognizing the purifying and uplifting power of woman in both public and private life, we demand for her all the privileges political, social and industrial that are accorded her brother man.

Resolved, That one of the great needs of every public worker is the most thorough education that can be obtained—a need no less imperative for spiritual workers and mediums—and as the Morris Pratt Institute is the only college for this purpose, we hereby show our appreciation of the work it is trying to accomplish, and recommend its support and the furtherance of its noble objects to every loyal Spiritualist.

LYCEUMS.—Resolved, That as Spiritualism seems to us the best religion in the world, we should make every effort to teach it to our children; and that to accomplish this we should establish and sustain the Sunday-schools called the Children's Progressive Lyceums.

In the necrology, tributes to the memory of Abby A. Judson, Fred G. Tuttle and J. Frank Baxter were, paid, and a resolution of thanks extended to Hudson Tuttle, editor-at-large for his valuable services in defending the cause against libellous attacks; the Spiritualist newspapers for their generous notices and to F. C. Donald of the Central Passenger Association, to Eben McLeod of the Western Passenger Association, to J. E. Hannigan of the Southwestern Clergy Bureau, to James Charlton, chairman of the Transcontinental Passenger Association, and other railroad officials for courtesies extended to association, to our ministers and others.

THE N. S. A. CONVENTION.

The late annual convention of the N. S. A. has gone into history as the most successful convention ever held by that association. Held as it was, in the city of St. Louis, in sight of the great World's Fair, it partook of the international conditions. You have read in the Spiritualistic and secular press of the work accomplished, and due mention has been made of the Lyceum work, but I call your attention for just a moment to speak of the prospects of the Lyceum work for the coming year. On my week's tour previous to the convention I visited several places and found an increased interest in the cause of the Lyceum. Because of late trains I missed my date with the Sunshine Lyceum of Joplin, Mo., which I regretted very much indeed for Mrs. Thos. Sheridan has gathered about her, at this place, a number of lovely growing souls. In Springfield, Mo., the cause is moving forward indeed; Mrs. M. T. and Mr. James Madison Allen continue their good work, and on the other side of town there is a live Society ministered to by Mrs. Mary G. Wright, they have purchased a lot and have a Temple partly erected. In Chicago I was with the Rising Sun Mission, and find a body of thoroughly alive people who are unfolding their own spiritual powers and making the world bright.

In Conneaut, O., the dear faithful friends continue a good work in the society and Lyceum. Again in Chicago, on the North Side Mrs. C. Schwan is doing a most excellent work in a general way and in the Lyceums well. In Buffalo, N. Y., I was truly complimented with a fair sized audience and one that in every way proved their appreciation.

In Waldron, Indiana, I found the faithful few rejoicing in the ownership of their own place for meetings and I was so gratified to know the honor of dedication was left for me; here I spent Sunday October 16. In the morning we had a fair sized crowd and at night the temple room was crowded for the dedication. This home for humanity—"Upward and Onward Temple of Spiritualism"—is the result of the efforts of four people—Mr. and Mrs. Chas. Heck and their fourteen year old son Chester Clyde and Mr. W. Shoup,—they, moved by the spirit of devotion to the cause of truth as presented thru Spiritualism purchased this building in the center of the little village and daintily fitted up the upper floor for a Spiritualist Temple where our workers and all lovers of truth will find a home,—I was proud to be the instrument through whom the words of dedication were given. Monday morning found me in St. Louis, Mo., the center of civilization at present.

The Lyceum work came up the last day just at the dinner hour,—peculiar it always finds a little corner,—but the delegates were truly aroused to the fact that the needs of the Lyceum is no longer a speculation and the question now is how can we best make the work effective. From the appropriation from the N. S. A. of last year there remained \$53.87, from my lecture trip I placed \$35. and the N. S. A. appropriated \$50. Mrs. J. R. Francis of Chicago so willingly donated \$5, as did Mr. C. D. Pruden of Baltimore; a goodly number came forward with smaller donations and with subscriptions,—one dear old lady of eighty years sent \$3. for the good work,—so I feel that the Lyceum work is looking up. I wish that every one to whose eyes these lines may come would come forward to support this effort of the N. S. A. to supply the needs of the Lyceum. This is not a matter of donation, there are hundreds of children on every side of you who need the lessons which the Progressive Lyceum furnishes, so send in your seventy-five cents or one dollar and the name of some child, you will benefit the individual and the cause as well. Trusting that the coming year will furnish much growth for the cause of truth.

I am always, John W. Ring, Nat'l. Supt. Lyceum Work, Spiritualist Temple, Galveston, Texas.

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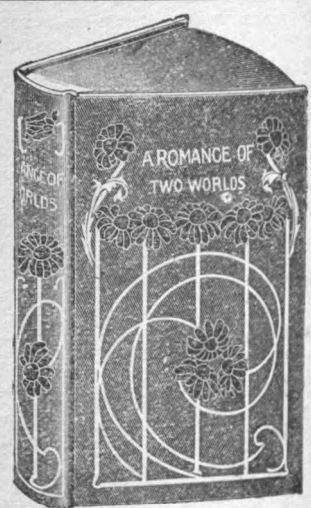
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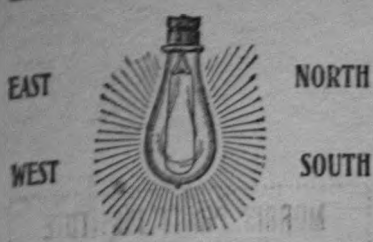
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Talent, Oregon, has opened its spiritual meetings.

Del Herrick is engaged for December at Elkhart Ind.

Dr. Geo. A. Fuller lectures at Fall River, Mass., on the 27th.

A. A. Finney has been holding trumpet seances at Goshen, Ind.

Mrs. Georgia Gladys Cooley is at Watertown N. Y. Address: 21 1-2 Court st.

In Cologne, a German Spiritualist Union has been formed for the study of psychic phenomena of all kinds.

The Church of the Soul of Detroit, Mich., holds services every Sunday at 46 Grand River avenue.

The Church of Spirit Communion of Louisville, Ky., has opened services with Ana Thronson as pastor.

The Truth Seekers meetings in Chicago are conducted by Mrs. Holton Upton of No. 495 East 43d street.

Oscar A. Edgerly's home address is 42 Smith st, Lynn, Mass., tho at Findlay, for the balance of the month.

Lily M. Thieband, well known as a medium on the Pacific coast is located at San Bernardino to build up a society in that city.

G. W. Kates and Wife will serve the Society of Washington, D. C., during the remainder of this and the whole of next month.

The Spiritual Science Church is the new name adopted for the South Side Society of Springfield, Mo. Services are to be held at Odd Fellow's Hall.

The National Lyceum Topic Sunday was "The will, the instrument of the soul. Gem of Thought: I can be that which I will be, so I will be truthful."

Mattie E. Hull lectures to the Church of Spirit Communion, Chicago, on the 20th. Willard J. Hull follows the following Sunday, Nov. 27.

Nov. 20th Dr. Geddes will lecture before the N. Y. Psychological Society, 162 W. 80th st. Subject: "Behind the Veil in a Developing Circle."

Norwich, Conn., calls its society the Spiritual Academy. Mrs. C. S. Twist, 514 N. Main st., is the secretary, and Mrs. Ruth L. Swift, speaker and ballot test medium.

Belle V. Cushman reports that the N. Y. Spiritual and Ethical Society is again under way, with Mrs. Helen T. Brigham as speaker. It meets at the Builders League hall, 74 W. 126th st.

Mrs. L. A. Griffin, spiritual Missioner, inspirational speaker and psychometrist, of England, and director of the Yorkshire Spiritualist paper, is coming to this Continent and wants dates for 1905-6. She will be assisted by W. Bottomley, test medium. Societies wishing to arrange for their services, may address W. Bottomley, 32 Belmont st., Toronto, Canada.

E. F. Pearl writes in the Progressive Thinker that North Amherst, Ohio, should have a place in the history of Spiritualism. It was here that Selden J. Finney was developed as a trance speaker and H. S. Olcott as a healer, both in the same circle, held 18 months at Smith Steele's. Some of the members of the circle still live here.

The Student of Nature of 1565 Milwaukee ave., installed following officers recently—Fred Zander, mas-

ter at arms: W. Schumacher, president; M. Merkel, vice; Miss M. Pat-schke, secretary; H. Smith, treasurer; B. Zanders, sergeant. J. Bachman, L. Smith and A. Stowell trustees.

A class in Psychometry has been opened by Mrs. McEvoy at the peoples Mission, 540 San Pablo avenue, San Francisco. As this is becoming a favorite subject to scientists, it is important that Spiritualists should give more attention to it; for thru its development in connection with self-study many of the so-called mysteries of Nature can be understood.

German Spiritualists passing thru St. Louis are invited to attend services of the First German Society Sunday evenings or Friday afternoons at Debrechts hall, Cor., Mc Nair and Lynch Sts. Those visiting Milwaukee will find German services conducted Sunday afternoon at 962 9th street, and Saturday evenings at 3705 Lisbon avenue. In New York City Sunday evening at Merritt's building, corner Eighth Ave. and 9th St., and Wednesday evening at Mrs. Elise Stumpf, 127 Putnam Ave., Brooklyn, N. Y.

Theodore Frank of Louisville, Ky writes: Kindly permit me the use of the columns of your most enlightening paper, to give an invaluable experiment that has come to light in the circles held by one of Louisville's best phenomenal mediums. The Kitty-cloth, as it is called in honor of the spirit, its founder; originated, and has been used in Mrs. Conrad's circles for the past few weeks, and obtaining a most desirable effect. In sitting for development, or public circles it will prove of great assistance to mediums. The cloth is weaved by the controlling band, and envelops the circle forming a fence. This holds the magnetism collected, and proves a most wonderful assistance against the positive condition created by the skeptic. The first trial will evidently make felt the strong influence that is brought to bear, but of course, the oftener used, the better results. There are no necessary directions to give, for any medium's control can weave the cloth—the idea, alone, is needed.

E. R. Fielding of Washington, D. C., writes: The noted author and lecturer, W. J. Colville is in Washington for the month of November. He speaks at the Masonic Temple morning and evening. His subjects are varied. He also holds class lessons at F. A. Woods, also at Mrs. Drum's, 1830 15th St., N. W. Alfred Terry holds meetings at the Typographical hall. He also holds his trumpet seances every Wednesday afternoon and Friday evening. The Halloween party held at Mrs. Hinkles was a success. Supper was served by the Ladies Aid. The Ladies Aid will meet at Mr. F. A. Woods' as usual. The Auxiliary to the Ladies Aid meets at Mr. and Mrs. Lee's the same evening.

Tacoma, Wash., is doing effective work thru its spiritual society, the Occult Band of Harmony, with Terrance Brady as president: Mrs. C. McComber, vice; Miss Pearl Cummings, secretary; Frank McComber, treasurer. It has also a fine lyceum attached under the direction of Mrs. Dr. J. H. Dickey, and following officers: Theo Corbiere, president; C. Ruhling, secretary; Mrs. Mildred Peterson, treasurer, who is also pastor and teacher of the senior class.

Dr. Fred L. Mehrtens of Milwaukee, writes: "I have removed from Ripon, Wis., to Milwaukee, Wis. My address is 189 Lloyd street. I think that I may do more good for the Cause here, as for our Spiritual school at Whitewater. I have also brought into life a good thing I think, in a Mediums Protective Association with 16 members. We recently gave a social for the benefit of the Morris Pratt Institute, the proceeds were \$10, which I turned over to Bro. Moses Hull. The society's officers are: Dr. Fred L. Mehrtens, Grand Mystic; Mr. Helgeson, Vice G. M.; Mrs. Krieg, M. Banker; Val Loebel, M. Secretary; Mrs. Annie Mehrtens, M. Chaplin; Mrs. Reuter, Mrs. Helgeson, Mrs. Huebner, M. Trustees. I hope that every city will do the same, and thereby get rid of the humbug mediums that swamp the country, and bring Spiritualism upon a better footing. We are open for engagement at any time, as we are both platform mediums for lectures and tests. References, Moses Hull and Clara L. Stewart.

Secretary J. D. Perrin of St.

Louis, Mo., writes: The New Thought Convention elected the following officers of the New-Thought Federation: Henry Harrison Brown, President; Rev. D. L. Sullivan, Vice President; Rev. John D. Perrio, Secretary; Chas. E. Prather, assistant Secretary; Dr. J. W. Winkley, Treasurer; Carl Gleaser, Auditor. Board of directors: Chas. F. Fillmore, A. P. Barton, Vivian H. Lee-man, Della Whitney Norton, Paul Tyner, Prof. S. A. Weltmer, M. E. Cramer. Headquarters of the Federation, St. Louis, Mo.

Transitions: Mrs. Rebecca Bingham Coolidge, 77, Dunning, Ill.—R. G. Wilcox, 86, Hiram, O.—B. F. Olds, 80, Hiram Rapids, O.—Dr. O. J. Willard, 70, Jamestown, N. Y.—Irving Lyness, 15, San Diego Cal.—Dr. R. W. Posey, 76, Nuttall Co, Ga.—Mary Ann Boyles Woods, Chicago.—Miss Lucy Houghton, Skowhegan, Me.—E. S. Jarvis, 71, London, Ont.

Oscar A. Edgerly writes: During October I have filled a very pleasant engagement at Battle Creek, Mich. That my work pleased the people I am confident, as I fill a return engagement there in March. For November, I go to Findlay, O. December is not positively engaged yet. January and February I fill an engagement at Newport, Ky. During April I serve one of the very best Spiritualist Societies in the U. S. to wit, the First Spiritualist Society of Lynn, Mass.

C. H. Montgomery of Buffalo, writes: On Sunday, Nov. 6th, Harmony Circle and friends had the pleasure of listening to a very beautiful poem on "Consciousness" given by a spirit control through our pastor, Chas S. Hulbert, after which there was a fine lecture—subject, "The Rise and Fall of Man." Man can not stand still, he will either advance or retrograde. He is progressive and prolific. The higher the nobility of man's being, the higher his consciousness. We shall know each other in the sweet-by-and-bye, so let us learn to know each other and ourselves here at the same time, to be a standard bearer of ourselves. The distinctive efforts of ourselves will help us to understand ourselves.

Jennie C. Paine of Potsdam, N. Y., writes: The Spiritual Convention held in the village of Potsdam October 28, 29, 30, proved a success in every sense of the word. After a little disappointment in dates at first, Mrs. Reynolds, President Richardson, Mrs. Holt and Mrs. Ewing gathered up their forces and prepared to face the disappointment bravely. With the assistance of the Rev. Mr. Thompson of Boston and others presented a program to the public that drew an audience ever on the increase. At the first meeting 20 people were in the hall. At the two last meetings Sunday afternoon and evening the hall which has a capacity for seating four or five hundred, was filled to the doors and Mrs. Reynolds outdid herself both in lectures and tests, leaving a good and lasting impression.

Rev. J. Gorden, the popular pastor of the Bond street Congregational Church, Toronto, preached a sermon recently on Sunday evening to a crowded congregation on W. T. Stead's "Light from the Boarderland." He pronounced himself a firm believer in spirit communion," writes our friend.—B. F. Austin in Reason.

Secretary of First Spiritual Church of Syracuse, N. Y., writes: On Wednesday evening, Nov. 2, Mrs. Tillie U. Reynolds, State missionary, was with us and conducted the dedication services of the First Spiritual church, which included the hanging of our charter in our new home. Our church was crowded to the door, every seat taken and people standing. The services were very impressive and was greatly appreciated by all. Mrs. Tillie U. Reynolds is always warmly welcomed by the members and attendance of our church, and will always find a full house and warm welcome to greet her, and only wish that there were more giving to the world the true teachings of Spiritualism as our dear sister in her self-sacrificing work is doing for the Cause. We have since September 1st occupied our new hall, and have been at a great expense in furnishing it. We are very central and pleasantly located, and for the first time the Spiritualists of Syracuse have a home of their own and are having full houses every meeting. We have organized and are holding a Lyceum every Sunday afternoon. Through the untir-

ing efforts of our pastor, Rev. Gertrude I. Mudge of Syracuse, we owe the success of our church.

Lucy S. Carroll of Washington, Pa., writes: A word to THE SUNFLOWER. I enjoy the little paper that is edited in that lovely little City of Light where I spent four weeks of the happiest time in my life, a great many good things I learned there which I have stored away in my mind to rehearse and study this winter. I shall be with the people again next summer for a longer stay, if all is well. On the 25th of Sep., I was called to the bedside of my dear boy Tom at Johnstown, Pa. I arrived on Monday. He passed to Spirit life Wednesday at three p. m. I have my beautiful religion and know there is no death and all is life onward and upward, more beautiful as our consciousness awakens. I saw the spirit helpers carry his spirit form away on a lovely couch. But while I know Tom has gone from the material body yet he lives, and we will be together in spirit. I feel the good kind thoughts the dear good people send to me every day. We are having good meetings here every Thursday Eve. by G. W. Way of Wheeling to a well filled hall. On Friday evening the 4th Dr. G. W. Renner of Pittsburg and James A. Carton of Washington held a test trumpet circle for 23 persons. Some were very skeptical. Both mediums had their mouths filled with water: the trumpets were plugged in the small end, and one painted black. The trumpets floated all around, touched the ceiling and the voices were very distinct could be heard by all present; and when the lights were turned on all shook hands and pronounced the phenomena genuine. A Rev. had made some very bold assertions, and they gave him a bid, but he failed to show up. This is the way to separate the chaff from the pure stuff and so we go marching along.

D. Feast of Baltimore writes: Mr. Geo. H. Brooks pastor of the First Spiritual church, took for his theme Sunday, Oct. 23d, 8 p. m.: "What Spiritualism really teaches." He said: "There are many popular prejudices against Spiritualism, but Spiritualism undertakes to liberate the soul bound to earthly things, and to eradicate pre-conceived opinions. Spiritualism has for centuries been demonstrating the continuity of life through its phenomena. History is full of demonstrations of spirit power. Man today occupies a higher plane than formerly. It is also asked: Why do not spirits come to me personally and not through mediums. I answer that they do come, only you can not sense their presence. Every one cannot be a medium. A medium is born, not made. Some say mediums are ungodly and that Spiritualists are ungodly people. The Spiritualists as a body do not not teach the old theological God—therefore they conclude that we are ungodly. Whilst Spiritualism does not teach orthodoxy, it teaches that for every evil deed in the body, there is a penalty from which there is no escape. If that is a godless doctrine, we glory in it. Spiritualism teaches a higher plane of life and lofty ideals. Again our critics say that we are iconoclastic. We simply speak the truth. The time will come, however, when Spiritualism will be known as the religion of humanity."

Therefore, get all out of Spiritualism you can. Absorb its truths into your moral system. Do right for rights sake and let the results take care of themselves. Spiritualism has come to stay despite all opposition. Its mission is to make men better along all lines of thought and action. Sunday, Oct 30th, Mr. Brooks' subject was: "Are there too many free thinkers?" in answer to a sermon preached by a Lutheran preacher recently in our city. In part the speaker said that the topic is one of great importance. The present age demands free thinkers. Education is of such importance nowadays that the conditions demand free and independent thought. People no longer accept the theology prescribed by the clergy, and they feel that their influence is slipping away. It is free thought that moves the world. It was free thought that prompted Franklin to pursue his study along electrical lines. It was a Watts that used his free thought to give us the power of steam. An Ingersoll was also needed to give the people an impetus along the lines of free thought. But when it comes to theology—that is different. One must, according to the clergy, accept their ancient theology without thinking. With the clergy it is dangerous to reason, for if you do you will reason yourself out of the church." The Lyceum in connection with the church is getting in good shape, thanks to the untiring efforts of the present speaker. We hope that it will prove a permanent affair. A social was given at the church Wednesday, Oct. 26, which was a success financially as well as socially.

Mrs. E. Stumpf writes that Mrs. Bartholomew, trumpet medium, lectured for the First German Society of N. Y., Merritt Bldg., 8th ave. and 19th st, Sunday, November 6th, 3 p. m. The medium was entranced and the control announced himself as Thomas Paine, while the lecture was instructive and in harmony with the same. THE SUNFLOWER is on sale at these meetings.

PERSONALS.

Oscar A. Edgerly's address during November is Gen. Del., Findlay, O., Has an open date for December.

Dr. Fred L. Mehrtens has removed from Ripon to 189 Lloyd St., Milwaukee, Wis.

Dr. Juliet H. Severance may be addressed for single lectures or funerals at 578 E. 60th St., Chicago, Ill.

Mrs. Belle Morse of Portland, Ore., has removed to San Francisco, Cal.

Mrs. H. Downing has returned to Chicago and is located at 943 N. Clark St.

Low Rates for Thanksgiving Day.

On November 23 and 24 the D., A. V. & P. R. R., will sell excursion tickets to points not exceeding 150 miles from selling stations, good returning until November 28.

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IS THERE A FINALITY IN TRUTH

(Continued From Page 1.)

tions are for the human mind, for the benefit of the life that is here and now in the senses. Undoubtedly, as between the soul and God there is no shadow, no speculation, no defection. It is the human mind that is wayward, and does not understand; it is the human spirit in the thralldom of the dust that is not willing to perceive; it is the outward human selfishness that is not overcome.

When people come and ask, "What is the moral ultimate?" We say: Do unto others as you ought to do. Not as you wish they should do unto you. But do unto them what is absolutely right, free from injustice, free from aggressiveness, free from selfishness of any kind. Of course the world is not ready. The moral finality is as far from the general human conception as are the problems of Pythagoras.

Is there no finality? you ask, in this great spiritual philosophy that is diffusing itself over the world and spreading its thought among human beings? Can we have no sanctuary, or shrine, or altar that we can go to as to authority? We answer: As the child goes to the parent thru love and thru conscious weakness, and the parent gives the best that the parent knows; so can you go to the teacher or friend, the ministering spirit and receive added knowledge, such as is theirs.

Then, you say, may we not rely as a finality upon anything that is given, we say you can rely upon it as far as it applies to your human weakness, your human condition and the ability and intelligence of the spirit to communicate. But the final perception of truth must be with the individual; the final application of it must be with the individual. The way can be shown, but individually you must walk in it. Every human life must solve the problems of right and wrong, of good and evil individually, of that which is permissible and of that which is not permissible in his or her own consciousness.

The soul, which is illumined by the altar fires of the Infinite, is the only final arbiter, and between which and God there is no uncertainty. But there are numberless helps, from the child's laughing voice to the highest truths of nature; from the mother and father's voices and admonition that lead you on, to the teachers, philosophers and friends from all the kingdoms of life, those who thru martyrdom and the triumph over human death set the example of the possibility of man. But in the ultimate light of the soul all these questions must be solved wheresoever it takes the human life. At last, above selfishness above pride, above all that human life presents of its antagonism and striving the only safety is in this conquest of self.

When any one asks you, therefore, if there is a finality in this religion or philosophy that you have? you may say. There is a finality in truth under whatever name it is offered. But our perception of it must depend upon our individual growth from within, our individual capacity to receive that knowledge, our individual alliance, and knowledge of that alliance, with the infinite.

When you are asked if Spiritualism claims to be a finality, and if there will never be any more revelations to the human race? You may say. No, it does not claim anything of the kind. The finality in reference to man's moral, spiritual and religious nature has already been presented hundreds of times, from heights that people could not understand, thru voices that have been stifled and drowned by the earthly struggle, by those who have been persecuted and crucified because they have spoken the finality. But this great, new presentation is the opening of another window, the presenting of all the light that it is possible for the human race to receive at present. It is an added testimony and a great and glorious unveiling of that primal light of the soul, which stretches on and on until, one after another, all the shadows are removed before the human vision.

Therefore when you are again asked, Is truth a finality? Say, Yes always and forever final: it never varies, it never changes, it is like unto the source from whence it comes, but man's perception is fallible, according to infancy of his growth, according to the shadow of his human state, according to his selfishness and human desire. Only those who have yielded their experience and outgrown all human desires can say, I know the truth and I can follow it.

Mysterious Variations of the Compass.

Some unexplained deviation of the magnetic needle on shipboard, which it is claimed, have caused the destruction of some vessels, and have drawn others far out of their course, are discussed in Cosmos, Paris, October 1. Says the writer of an editorial note in this paper:

"Whenever a ship is lost from being out of her proper course, it is ascribed to perturbations of the compass and numerous facts seem to indicate that altho this may not be so frequent as sea captains say it is, such a phenomena may take place. Nevertheless, a serious inquiry is yet to be made, and M. August Krogh, of Copenhagen, has made some preliminary steps toward one.

"The catastrophe that took place in the morning of June 28th last, when the Danish vessel Norge was lost with 600 persons, is the first case that he examines with care.

"According to the course of this vessel, she should have passed about 25 miles south of Rockall rocks, on which she struck. The last observation giving the ships position was made twelve hours before she grounded. At time there were no sign of electric disturbances, nor of a deviation of the magnetic needle, and it seems impossible to explain the difference between the real and calculated positions except by a sudden and considerable deviation of this compass.

"This supposition finds serious support in the reports of two captains who have observed similar anomalies in the same waters, which facts tend to prove that the vicinity of Rockall is most dangerous.

Several years ago, Captain Hveysel of the L. H. Carl, was sailing from the United States to Denmark, keeping as close as possible to the arc of the great circle that runs from Newfoundland to Pentland Strait in the north of Scotland. At about 20 degrees west of Rockall he took his position at noon. But, making new observations at midnight, he found to his astonishment that the vessel had gone about a quarter more to the south than that indicated by the compass. An observation of the pole-star showed, in fact, that the compass had deviated toward the east between 10 and 11 degrees. The weather was fine, but there was observed in the north, on the horizon, a slightly luminous band, which was attributed to an aurora borealis; and it was supposed that this had caused the deviation of the needle. The course was rectified, but the deviation of the needle continued till nearly midnight, when it gave the normal indication, the traces of aurora having disappeared.

"This year, almost on the date of the Norge disaster, between June 24 and 25, Captain Horner, commanding the steamer Elixer, on her way from Port Ingles, Fla., to Linhamm, Sweden, found himself in the vicinity of Rockall. On the evening of the 24th, he saw that the variation of the compass had suddenly increased to 9 degrees, which had carried him well to the north of his course. He had expected to pass 20 miles from Rockall, and an observation taken on June 25 informed him that he had passed 45 miles away. After he had passed through Pentland Strait, the compass resumed its normal state.

"M. Krogh notes that deviations so sudden and so large have never been recorded in the observatories; but it is certain that we should not make a comparison between movements of needles in magnetic observatories and those of compass needles placed in steel ships. Perhaps it may not be impossible to explain such temporary deviations on shipboard as have just been noted by the known variations of the earth's magnetism."—Translation made for the Literary Digest.

Indolence is the root of all selfishness, being the cause that suggested the idea of human slavery or reaping the benefits of others' labor—obtaining something for nothing.

A Belated Exponent of Peace.

At a recent meeting in the interest of peace and arbitration at Toledo, O., a speaker said: The first proclamation came with the star in the East, and heralded the birth of a new order of things. Before the Christian era, might alone was right. The speaker illustrates a certain cult, which is alluded to by that distinguished theological scholar the late Prof. Max Muller, who said: "Those who know but one religion know none."

Every moderately informed person is aware that many centuries before Jesus, the so termed Pagans proclaimed peace—the Cult of Egypt shut from Heaven those who thrust out their arms in anger, and the founder of that great religion—Buddha, proclaimed peace—he taught returning good for evil. One thousand, six hundred years before Christ, Oriental seers taught "Not to do wrong," "To aid the poor and wretched, and not to be the causer of others tears."

"Although ignorance and bigotry obstruct the dissemination of truth, yet it endureth and is always strong—it liveth and conquereth forevermore."

A great Jewish Rabbi, who it is stated, taught Jesus, said: "Be of the disciples of Aaron—love peace, pursue peace, love all men and invite them to a life of virtue and holiness." QUAKER.

Spirits who forbid their mediums from reading or studying are selfish, and have a selfish purpose in view. As a rule they are prejudiced and consequently dogmatic, and know that education will cause their mediums to rise above them and thus step away from their control.

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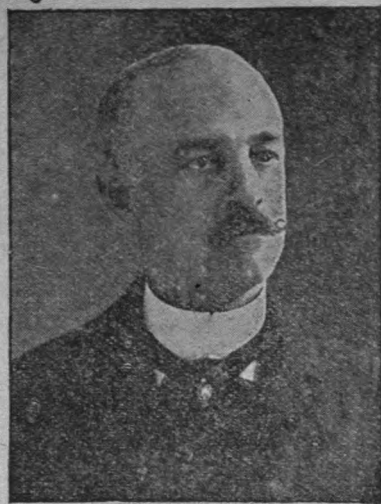
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John A. Hoover, Morristown, N. J., writes: I received the spirit photographs and there are two faces which I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Beals E. Litchfield, a noble and worthy spirit-united of some years ago. Mr. John Beaton, my neighbor who sent his photo to be operated upon, recognizes several faces, among them, that of his granddaughter.

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